

aims to aid self to the detriment of the other party cannot stand the test of eternal righteousness. Strikes must be set down as both useless and wrong. And whatever expedients may be adopted in the transition stage from selfishness to love, it will ultimately be found true that nothing but Christ's spirit will solve the problem. Christians who think must admit that competition as the law of industry is a false law.

It is sometimes true that wage earners do not obtain a fair share of the fruits of their labors. It is also true that they never will by appealing to physical force. Only by an appeal to the inimitable demands of righteousness and by implicit faith in the Golden Rule and submission thereto in their attitude towards capital will they win at last. If capital refuses to give labor a fair share of the results of their combination, capital is wrong. If, on the other hand, labor refuses to give to capital the industry and interest which it would expend for its own selfish interests, it is falling short of its duty and cannot expect victory. Benjamin Kidd has most truly shown that the only victories won by labor over capital have been by an appeal to the humanitarian impulses—the conscience—in their employers. The labor problem will be solved only by the application of Christ's teachings.

The call to the business man then must be, "Do to your rival, not as he does to you, but as you wish he would have them do to you. Act towards your clerks as you would like them to do, were you in their places." God's call to the employer, and that must be the advice of the Christian sociologist, is, "Treat your employees as you would have them treat you, were you in their places. Pay them, not according to what another pays his men, or according to what you can hire other men for, but what you can afford from the profits of your business and make a fair living. Treat them in every way as tho they were your employers and you were without a knowledge of their affairs."

To the laborer the Christian sociologist says, "Do the work in a way that would please you, were you the employer. Be as industrious, as painstaking, and as interested in the work as you would have your employer be were he in your place and you in his." When these ethics are practiced, the labor problem is solved and not before. Washington Gladden says, "The two co-ordinate forces of the ideal society are self-interest and benevolence. In the perfect society they will exactly balance each other." And young men will yet learn that Jesus Christ knew a great deal more about the laws underlying successful business than we have given him credit for, when he coined the Golden Rule.

And as to the relations of Christianity and sociology in the realm of politics and citizenship, a word ought to be said. We were taught to think that politics were not meant for Christian men and women, and that Christians should have nothing to do with politics, not even to vote. But all that has passed, and a proper understanding of our position as the real sovereigns of this country will explode many more of the bugaboos set up by satan to frighten Christians from posts of duty in the name of religion. We are coming to see that we must not refuse to take our part in the government of these United States and throw them of the destinies of the race.

Each citizen is a fraction of that great sovereign, composed of seventy millions of people, called Demos, who is ultimately responsible for the kind of government we have. Every citizen has his share in the governmental responsibility and should give good account of that responsibility by voice and vote. Our voices lifted up in the resolutions of this conference, praying our President to abolish the canteen saloon in the army shows our acquiescence in this responsibility. Then if it was right for us to raise our voices against this evil, how much more our votes, which is a derivative from a word meaning a religious vow.

But allow it to be suggested that a responsibility for the right government of this country does not imply that we should assent to the administration's position on war, or any other question. Nor does it follow that since we are the sovereigns of this country that we ought to assist in any war this government may undertake. On the contrary, responsibility means that our business is to get the executive officers to undertake only those things approved of God in the word. Any one who does not believe in war as a means of the settlement of national differences must endeavor to influence the government to resort to other means. The only means of approach to the ear of the servants of the sovereign people, whether president, congressman or sheriff, is thro the mail, by personal interview and the ballot box, the latter of which is the only one that is sure to count. Politics are corrupt because Christian men believe they should make no effort, unless there is hope of victory. But failure often means victory; yea, it always means victory when it is failure for the right. Hear Jesus, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

Our trouble is, we are afraid to sacrifice a politician's good will, or our reputation in a community, or waste our votes for the right. We prefer being cowards to being heroes who stand alone,

known to other cowards as "fools" or "cranks." Whatever is right should have our unflinching devotion in all the ways in which our lives go, whether we stand with a victorious multitude, or defeated and alone, but alone with right and God.

A vote is a sacred thing, as sacred as a word and more potent. Woe to him then, who trades a ballot, the sign of his sovereignty under God, for a position, or money or reputation. These same principles should be applied to our relation to gambling, social purity, and temperance in city, county or state.

We cannot discuss the questions that have risen at our words on these just discussed. But it is most desirable, that as preachers and laymen we get a little more moral backbone than the average preacher and nominal Christian. Surely a church which has taken such high ground on creeds and professed standard of life and practice, should not look two ways and tremble when straight forward questions of right and wrong are pending for settlement. We ought to be more Christ-like than those whose creed is not, "The Bible, the whole Bible and nothing but the Bible."

And shall we pastors be offensive by preaching things which the people are not ready to receive? I answer with the words of "the man Christ Jesus," "If any man will come after me, let him deny himself and take up his cross and daily follow me."

"How shall they hear without a preacher" who will dare to tell them the truth? A congregation will go no farther than they are led by the pastor. And only that pastor is a safe leader who loves them enough to tell them the truth that makes free, even at his own risk. "Like people; like priest." "Woe be to the pastors that destroy and scatter the sheep of my pasture, saith the Lord." Jer. 23:1.

Let us be true, brethren, to the highest and best we know and leave results with God. I know some will say, "Preach Christ and let these problems alone." But do you know that he who does not apply the gospel to men and things is not following Christ?

The gospel can solve every problem; but only on condition that it is applied to them. Who shall apply it, if not the preachers and Christians? I feel that the preachers of the Brethren church will do their duty towards the right settlement of these problems. In every reform the preachers have had to lead or become the laughing stock of after generations. Slavery was settled by the application of the gospel to the institution. So will these other social questions. God help that the Brethren church may not be found recreant to her high pretensions and her Christ.